

ESSENTIALS OF ISLAM



Ahmed Ibn Zayn Al-Habshi

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Translated from the Arabic by
Abd al-Azziz Ahmad



WiseMuslim Publications

1993

© 1994 WiseMuslim Publications
1 Hillcroft Crescent
Wembley
Middx HA9 8EE

ISBN NO. 0 9520853 0 5

Acknowledgements for the editing of this book are gratefully made to Abdal Hakim Murad. This book is published on behalf of Sunday Muslim School, Wembley. Organised by An-Nisa Muslim Womens' Society, London.

Printed in Singapore

by

HAMID OFFSET SERVICE
Block 1002 #06-1441 Lorong 8
Toa Payoh Industrial Park, Singapore 1231
Tel: 2507726 Fax: 2501137

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TRANSLATOR'S INTRODUCTION

In the name of God, the Compassionate, the Merciful

The Author

Aḥmad ibn Zayn ibn ʿAlawī ibn Ahmad al-ʿAlawī al-Ḥabashī was born in the city of Ghurfa in the Ḥaḍramawt region of South Arabia at the beginning of the year 1069 AH (1659 CE).

As a young student, he was accustomed to travelling great distances on foot to the towns of Shibām, Taris, Saywūn and Tarīm in search of knowledge. He studied under Sayyid Aḥmad ibn ʿAbdallāh Balfaḳīh all the Islamic subjects, including law, theology, *taṣawwuf*, *sīra* (life history of the Prophet, upon whom be peace), grammar, rhetoric, and literature.

For forty years he kept the company of Imām ʿAbdallāh ibn ʿAlawī al-Ḥaddād, the celebrated 'Pillar of Guidance', who taught him more than seventy books relating to a wide variety of Islamic disciplines and sciences. At the time of his shaykh's death¹ he was studying the *Muwattaʿa*² under him. His shaykh described him as "the learned ascetic who was sent to me".

He composed a number of writings, speeches, advices and letters, all of which are useful and illuminating. He also established more than ten mosques in various parts of Ḥaḍramawt.

He died on a Friday afternoon, on the 19th of Shaʿbān 1145 AH (27 October 1732 CE).

¹ The seventh day of the month of Dhu'l-Ḥijja 1132 AH (23 September 1720 CE).

² An important book of law and collection of *ḥadīth* by Imām Mālik ibn Anas (d. 179/792).

The Book

This is a translation of a book which has been used for the last three centuries as a basic introduction to the rules of Islam. It has served as the first elementary text book for children all over the Muslim world, especially in East Africa, the Yemen and the Far East. It presents, in a very few pages, the basic facts of belief, worship and morals which are obligatory knowledge for every Muslim man and woman.

This translation is an attempt to make this simple but complete handbook available to the English-speaking reader. As well as some introductory material about the author, it contains many footnotes which have been added in an attempt to preserve the clarity of the original without losing its completeness or rendering the English difficult to read. Wherever possible, material for these notes has been taken from texts which follow the outstanding tradition described in his biography.

All Arabic words not translated are included in the glossary at the end. Most have explanations in the footnotes.

All good found in this text is a gift given by God to the author, and is a continuation of the many blessings accorded his teachers, whose chain of transmission goes back to the greatest of all teachers, Muḥammad, the Messenger of God, upon whom be peace.

All defects and faults it may contain are the responsibility of the translator. May Allah forgive us all. By Him is *tawfiq*, enabling success.

CHAPTER ONE

THE ESSENTIALS OF ISLAM

In the name of God, the Compassionate, the Merciful³

All praise⁴ belongs to God, Lord of the Worlds; a praise which matches His gifts and equals His increases.⁵ And may God send blessings upon our master Muḥammad, and upon his family and companions.⁶

The Messenger of God, upon whom be peace, said: 'Seeking knowledge is an obligation for every Muslim, male and female.'⁷ And he said, upon him be peace: 'Whoever takes a path searching for knowledge, God will lead him along a path to the Garden [*al-janna*].'⁸

The topics discussed in this book have been abridged from the books of Ḥujjat al-Islām al-Ghazālī⁹. It is our hope that whoever knows them and acts upon them, will be placed by God among the people of true knowledge, outwardly and inwardly.

And success is from God!

3 'The Compassionate' (*al-Rahmān*) and 'the Merciful' (*al-Rahīm*) are two attributes of God taken from the word *rahma*, which signifies 'mercy'. The form *rahmān* implies intensity and quantity, while the form *rahīm* implies continuity of action. Positioned together, therefore, they mean 'Great and Constant in Mercy'. Yusuf Ali translates them as 'Most Gracious, Most Merciful'. Imām al-Ḥabashi begins with this sentence because the Messenger of God has said that 'every important action that does not begin with *bismillāhi 'rahmāni 'rahīm* is cut off', i.e., lacks blessing. (*Ḥadīth* narrated by Abū Daūd, al-Nasā'ī, and Ibn Mājah.)

4 *Ḥamd* means 'praising with the tongue for something beautiful'. It implies both the giving of thanks (*shukr*) and extolling (*thand*'). (Ibn Juzayy, *Tashīl*, 9.) The word *ḥamd* is used here because it is more comprehensive.

5 One cannot show gratitude for God's favours except by means of another favour given by Him (al-Shāfi'ī, *Risāla*, 57), for the very breath we use to thank Him with is a gift. So as we thank Him and praise Him, His favours increase. (Bayhaqī, *Seventy-Seven Branches*, 26.)

6 The Qur'ān says: *God and His angels send blessings on the Prophet. O you who believe send your blessings on him and salute him with all respect* (33:56). See Imām Ghazālī, *Invocations and Supplications*, 46-50.

7 This *ḥadīth* is narrated by Anas ibn Malik and is recorded in the *Sunan* of Ibn Mājah.

8 Narrated by 'Abdallāh ibn Anīs in Bukhārī and Muslim. In another version (on the authority of Abū Hurayra in Tirmidhī) we find: 'makes easy for him a path to the Garden'.

9 This is Muḥammad ibn Muḥammad ibn Muḥannad Abū Ḥāmid al-Ghazālī, whose title is Ḥujjat al-Islām (The Proof of Islam). He was born in Tūs, a town in N.E. Persia in the year 450/1058, and died there on Monday the 14th of Jumādā al-Ākhira in the year 505 AH (9 September 1111 CE). He wrote four famous books on Shāfi'ī *fiqh*, and also a book against the philosophers. Among his most famous books on *taṣawwuf* are *Ihyā' 'Ulūm al-Dīn*, *Bidāyat al-Hidāya* and *Minhaj al-'Ābidīn*.

1.i The Pillars of Islam

The pillars of Islam are five :

- (1) Bearing witness that there is no god but God and that Muḥammad is the messenger of God.
- (2) Doing the *Ṣalāt*.¹⁰
- (3) Giving the *Zakāt*.¹¹
- (4) Fasting Ramadan.¹²
- (5) Making *Hajj*, pilgrimage, to the House,¹³ for whoever is able to.

The above are to be done with sincerity and belief. Whoever is not sincere is a *munāfiq* (hypocrite); and whoever does not believe with his heart is a *kāfir*.¹⁴

1.ii The Beginning of *Imān*.¹⁵ This is that you be convinced¹⁶ that God exists and that He, the Exalted, is One without partner, likeness or similarity.

Nothing is like Him and He is the All-Hearing and all-Seeing. He created the heavens and the earth, death and life, obedience and disobedience, health and sickness and the entire universe and what it contains.

10 The ritual prayer explained in detail later in this book (pp. 7-10).

11 Paying out a part of one's wealth as an act of worship, charity and purification.

12 The ninth month of the lunar year.

13 That is, to the Ka'ba, or 'House of God' in Makkah the Ennobled.

14 Literally, 'one who covers up', i.e., denies the essential reality of God, and the dependence of the universe on Him in every instant. In this sense, there is no real 'unbelief', because every human spirit contains the knowledge of God at its core. This knowledge, however, may be 'covered up' by false imaginings, distraction, and wrong action.

15 *Imān* is usually translated as 'faith'; but a more accurate translation would be 'secure awareness'. The blessed Messenger has said: '*Imān* is awareness in the heart, pronunciation by the tongue and action according to the *arkān*' [pillars of Islam]. (*Ṣaḥīḥ ḥadīth* recorded in Tabarānī's *ḥadīth* collection *al-Mu'jam al-Kabir*.) According to Imām 'Umar ibn Sumayt, '*Imān* is belief in all the essential things of the religion that the Prophet (upon whom be peace) brought. The 'essential things of the religion' are matters which can be known and understood both by the special people and by the common folk.' (Imām 'Umar ibn Sumayt, *Hadiyya*, 9.) The Qur'ān describes those who have *imān* as: *those who, when God is mentioned, feel a tremor in their hearts, and when they hear His signs [āyāt], find their faith strengthened, and put all their trust in their Lord.* (8:2) Imām al-Bayhaqi uses this passage to prove that *imān* implies both belief and action. (Bayhaqi, *Asmā'*, 146.)

16 'One says a person is "convinced" about such and such a thing, meaning "his heart has been set on it". The intended meaning here is "tie your heart and set it with conviction to the fact that God exists".' (Ibn Sumayt, *Hadiyya*, 14.)

He created human beings¹⁷ and their actions, and determined their provisions and their lifespans. There can be no increase or decrease in these appointed things. Nothing happens except by His decree [*qadā'*] that it will happen, and His determining [*qadar*], and His will [*irāda*].

He, The Exalted, is Living¹⁸ and All-Knowing. He Wills and is Able. He is Speaker, Hearer and Seer. He is Knower of each blinking of every eye and what is hidden in the chests. He knows all secrets and that which is even more hidden.¹⁹ He is the Creator of everything and is the One, the Subduer.²⁰

He, the Exalted, sent our master Muḥammad, His servant²¹ and Messenger to the whole of humankind²² for their guidance, so that they could perfect their lives and complete their return [to Him]. He helped him with clear miracles.²³

This Prophet, upon whom be peace, was truthful in every fact which he conveyed to us from God: whether concerning the Traverse [*ṣirāṭ*],²⁴ the Balance [*mīzān*],²⁵ the Pool [*hawd*],²⁶ and other matters of the

17 *Khalq* means 'creation', and, by extension, 'creatures'. It is here translated as 'human beings' as the mention of 'their actions' suggests this is the intended meaning.

18 'He has eternal life which has neither beginning nor end.' (Makhlūf, in al-Ḥaddād, *Key*, 47.)

19 'He knows what is secret and what is yet more hidden (20:7). Makhlūf says 'the more hidden: the inclinations of the heart and its tales.' (In al-Ḥaddād, *Key*, 49.)

20 'al-Qaḥḥār is 'the one who subdues and cannot be subdued.' (Bayhaqī, *Asmā'*, II, 428.)

21 'ʿabduhu, sometimes translated as His 'slave' or 'bondsmen'. To be God's *ʿabd* is the greatest honour to which a man or woman can aspire: it is the reaffirmation of our spiritual nature, which is to be in submission before the Divine majesty and command.

22 The Message of Islam is addressed not only to one nation or people, but to all nations, both humans and jinn.

23 Among his miracles was the Holy Qur'ān, and events such as the gushing of water from his fingers and the splitting of the moon. (See al-Bayhaqī, *Dalā'il al-nubuwwa*.)

24 A bridge stretching over Hell, which all must try to cross at the Last Judgement. (Ghazālī, *The Remembrance of Death*, 205-7.)

25 The Scales of Light on which deeds shall be weighed. For details see Ghazālī, *The Remembrance of Death*, 195-197.

Next World and the *barzakh*,²⁷ including the questioning by the two angels²⁸ and the punishment and bliss in the grave.

The Qur'ân and all the books that God sent down are true. The Angels are true. The Garden is true. The Fire is true. And so is everything else that Muhammad, upon whom be peace, informed us of.

26 The Messenger said: 'My *hawd* will stretch for a distance like that between Aden and Arrunân of al-Balqâ' (in Jordan). Its water is whiter than milk and sweeter than honey ...' (Related by Tirmidhî on the authority of Thawbân.)

27 The *barzakh* is the interspace between death and Resurrection, a period during which man experiences a foretaste of his final condition.

28 These two angels are called Munkar and Nakîr. They visit the grave soon after the dead body is placed in it and ask several questions. The most important of these are: 'Who is your Lord?' 'What is your religion?' 'Who is your Prophet?' (For details see Ghazâlî, *The Remembrance of Death*, 144-147.)

CHAPTER TWO

WORSHIP

2.1 Purity

The obligations [*furūd*]²⁹ of *wudū'*³⁰ are six.³¹

- (1) Intention [*niyya*].³²
- (2) Washing the face. The limits of the face are: the hairline of the head,³³ the extremities of the two sides of the chin and the whole of the beard. The width of the face is from one ear to the other.³⁴
- (3) Washing both hands and arms up to the elbows.
- (4) Wiping part of the head or hair.³⁵
- (5) Washing the two feet up to the ankles.
- (6) Performing the actions in this order.³⁶

29 *Furūd* (sing. *farḍ*): obligations, musts. The *sharīʿa* (the Islamic legal and moral system) classifies all actions into five categories: (1) *farḍ* (obligatory); (2) *mandīb* (recommended); (3) *mubāh* (permitted); (4) *makrūh* (disliked); (5) *ḥarām* (forbidden).

30 'A noun referring to "the washing of specific parts of the body with a specific intention"'. (Shāṭirī, *Yāqūt*, 17.)

31 The rules set out in this book are according to the school of jurisprudence of Muḥammad ibn Idrīs al-Shāfiʿī (b. 150 AH/767CE, d. 204/820), one of the founders of the four schools (*madhhab*s) of Islamic practice. The others are Abū Ḥanīfa (83/702-150/767), Mālik ibn Anas (93/711-179/792) and Aḥmad ibn Ḥanbal (164/780-241/855). It is obligatory for every Muslim to follow one of these four schools, which are all of equal correctness. It is not acceptable to try and work out the rules of Islam for oneself from translations of the Qur'ān and *ḥadīth*, because many sections of these texts can only be correctly understood by scholars who know the subtleties of the Arabic language and are aware of the passages which have abrogated (*naskh*) others.

32 All acts of worship have to be preceded by the forming of a specific intention, to differentiate them from ordinary actions. According to a *ḥadīth*, 'Acts are only in accordance with intentions; and everybody is credited only for that which he intended.' See Bayhaqī, *Seventy-Seven Branches*, 38-41.

33 Men with receding hairlines continue to wash only up to the place where their hair used to grow.

34 This and the following obligations are based on the Qur'ānic passage: *O you who believe! When you prepare for prayer, wash your faces and your hands [and arms] up to the elbows; rub your heads [with water] and [wash] your feet up to the ankles* (5:7).

35 According to Imām Mālik the whole head must be wiped. Abū Ḥanīfa teaches that one quarter of the head is sufficient.

36 According to Abū Ḥanīfa this is not compulsory but recommended. Mālik adds the condition that the actions must also be uninterrupted.

If one is in a state of *janāba*³⁷ because of sexual intercourse or the emission of semen during sleep or for some other reason,³⁸ it is necessary to wash the whole body with the intention of removing *janāba*.

The emission of anything from the two waste passages, front or back, nullifies the *wuḍū'*. *Wuḍū'* is also lost upon losing consciousness during sleep or otherwise, unless one is sitting down on a seat firmly fixed on the ground.

Touching the private parts, front or back, of any human whether oneself or someone else, and whether adult or child with the palm of the hand or the inside of the fingers nullifies *wuḍū'*, even if it be one's own dead child.

The touching of the skin of an adult male by an unrelated³⁹ adult female or vice versa, without any intervening barrier, nullifies their *wuḍū'*;⁴⁰ however, the touching of the nails, hair or teeth does not nullify *wuḍū'*.

The validity of *ṣalāt* is dependent on the following: [1] awareness of the entrance of the time either with certainty [*yaqīn*] or because of working it out [*iṭihād*] or an overwhelmingly strong supposition [*ghalabat zann*]⁴¹ because if you make *ṣalāt* with doubt it is not a valid prayer; [2] awareness of the *qibla*;⁴² [3] covering the *ʿawra*⁴³ with a permitted⁴⁴ clean cloth; and [4] the removal of impurity⁴⁵ from the clothes, body and place of prayer.

And it is also necessary to pray the obligatory [*fard*] *ṣalāt* standing up, if one is able to do so.

37 'Major ritual impurity', which prevents one from making *ṣalāt*. There are two *fards* of performing the *ghusl*: (1) *niyya*; (2) pouring pure water over the entire body.

38 Other things which require one to have a complete bath (*ghusl*) are: menstruation, childbirth, post-natal bleeding and death.

39 That is, non-*mahram*.

40 Imām Mālik says that *wuḍū'* is only broken here if sexual pleasure is felt. Abū Hanīfa does not include skin contact among the things which nullify the *wuḍū'*. However, he adds 'laughing in *ṣalāt*' as one of the acts which break *wuḍū'*.

41 One must be certain that the time of prayer has entered. If this is not possible one must work it out by looking at the sun or other indications. If this is not possible because the signs are not clear, one must wait until the degree of certainty outweighs the amount of doubt. This is what is meant respectively by *yaqīn*, *iṭihād* and *ghalabat zann*.

42 The direction of the Holy Ka'ba in Makkah.

43 The part of the body which must be covered to maintain modesty and dignity. In the case of men this is everything from the navel to the knees. For women it is everything except the hands and face.

44 Silk and gold garments and jewelry are forbidden for men.

45 *Najāsa* (impurity) is filth which prevents the *ṣalāt* from being valid. It includes excrement, urine, flowing blood, vomit, and substances derived from pigs and dogs. According to Imām Mālik, however, dogs are not inherently impure.

2.ii The Ṣalât

2.ii.a Obligations of the Ṣalât

These are:

[1] intention [*niyya*]; [2] entering the prayer by saying '*Allāhu akbar*' ['God is most great'];⁴⁶ [3] the reading of the *Fātiḥa*⁴⁷ beginning with the words *bismillāhi raḥmāni raḥīm*,⁴⁸ the fourteen points of stress [*tashdīdāt*] and not pronouncing a *za* instead of a *da*, for there is no *za*-sound in the *Fātiḥa*; [4] and then bowing [*rukūʿ*]; in this it is necessary to lean forward so that one leans on and rests the hands upon the knees; [5] pausing [*tatmīn*], so that all the limbs come to rest; and then [6] returning to the upright position [*ʾrṭidāl*], where pausing for a few moments is also necessary; then [7] prostration [*sajda*], twice, and sitting between the two prostrations. Pausing is necessary in all of these.

One must fulfil the above obligations in each *rakʿa*.⁴⁹

The first *tashahhud*,⁵⁰ and the sitting during this part of the ṣalât is *sunna*,⁵¹ and the second *tashahhud* is *fard*. The prayer on the Prophet (upon whom be peace), which comes after the *tashahhud* but before the *taslīm* is *fard*. The minimum *taslīm*⁵² is *as-salāmu ʿalaykum*. The minimum *tashahhud* is:

46 The method of entering the ṣalât is by saying '*Allāhu akbar*'. This is an exact-word obligation [*rukn qawli*], in other words, these exact words must be used. These words should be accompanied by the raising of the hands to a place near the ears. The other exact-word obligations [*arkān qawliya*] are (1) the reading of the *Fātiḥa*; (2) the *tashahhud* and (3) the *taslīm*. All these will be explained later in the text. The other obligations are called 'act obligations' [*arkān fiʿliya*], and in them the action is what is essential, while the words are only *mandūb* (see note 29).

47 The opening chapter (Chapter One) of the Qurʾān.

48 See note 3.

49 *Arakʿa* is a prayer cycle. The ṣalât consists of a specified number of *rakaʿāt* (plural of *rakʿa*). The numbers of *rakaʿāt* fixed for the *fard* ṣalât are as follows: *Subḥ* (dawn), 2; *Zuḥr* (midday), 4; *ʿAṣr* (afternoon), 4; *Maghrib* (evening), 3; *ʿIshāʾ* (night), 4.

50 Prayer of greeting while sitting (see next section for details).

51 In other words, it is recommended (*mandūb*), being from that area of the Prophet's practice that is not considered to be *fard*.

52 The exiting from the ṣalât is with the words *as-salāmu ʿalaykum wa raḥmatullāh* and the turning of one's head to the right. Then the *taslīm* is repeated turning the head to the left. This is a *rukn qawli*.

*at-tahiyyātu li'Llâh. Salâmun ʿalaykum ayyuha'n-nabiyyu wa-rahmatullâhi wa-barakâtuh. Salâmun ʿalaynâ wa-ʿalâ ʿibâdî'Llâhi ʿş-şâliḥîn. Ashhadu al-lâ ilâha ila'Llâhu wa-anna Muḥammadan ʿabduhu wa-rasûluh.*⁵³

The minimum prayer on the Prophet (upon whom be peace) is:

*Allâhumma ṣalli ʿalâ Muḥammad.*⁵⁴

It is also required that one humbles oneself with total sincerity [*ikhlâṣ*], making it an action solely for God alone. Concentration [*ḥuḍûr*], is also required. (*Ḥuḍûr* is being aware of what one is saying and doing.) Submissiveness [*khushûʿ*], is also required. *Khushûʿ* is the submission of the limbs and the concentration of the heart, the pondering upon and the understanding of what is being read. God accepts *ṣalât* according to the amount of *ḥuḍûr*.

Showing off [*riyâʿ*] in prayer and at all other times is forbidden.

2.ii.b Acts that Invalidate the *Ṣalât*

Deliberately speaking invalidates the *ṣalât*, even if it be only two letters, as does a large amount of forgetfulness.⁵⁵ A large amount of action also invalidates the *ṣalât*: for example: three extra substantial movements, eating, drinking, exposing part of the ʿawra⁵⁶ without covering it immediately, and the appearance of *najâsa*⁵⁷ if it is not removed immediately without holding it. If a worshipper does two essential actions⁵⁸ before the *imâm*; and likewise, if he fails to follow the *imâm* without legitimate reason, his *salât* is also invalid.

53 Translation: 'Greetings to God, and prayer of peace upon you, O Prophet, and likewise the mercy and blessings of God. Peace be upon us and on the righteous servants of God. I bear witness that there is no god but God, and that Muḥammad is His servant and messenger.'

54 'O God, send Your blessings upon Muḥammad.'

55 Forgetting which *rakʿa* one is on, or missing out a *ṣunna* action can be compensated for by making two *sajdas* immediately before the *taslīm*.

56 see note 43.

57 see note 45.

58 two *rukʿ* *fiʿlis*; see note 46.

2.ii.c The *jum'a*

Friday midday prayer in congregation is *farḍ 'ayn*⁵⁹ for every Muslim who is male, free, resident in the locale, and not excused by a legal exemption such as sickness or rain.⁶⁰

Among the conditions of the *jum'a* are the two sermons [*al-khuṭbatayn*]. The essentials [*arkān*] of the *khuṭbatayn* are *ḥamd*,⁶¹ sending greetings and blessings upon the Prophet,⁶² calling people towards piety [*taqwā*],⁶³ the reciting of some verses of Qur'ān in each of the two sermons, and praying for all believers in the last one.

It is necessary for the one delivering the two sermons to do so while standing in a state of *ṭahāra*⁶⁴ with his *'awra*⁶⁵ covered. He must sit between the two sermons, and should pause longer than the normal pause for *ṣalāt*.

59 There are two types of *farḍ* (see note 29). A *Farḍ 'ayn* is an act which every individual has to perform, unless they have a legally valid excuse. This category includes the five *farḍ ṣalāts*, the Fast of Ramadan, etc. The second type of *farḍ* is called *farḍ kifāya*. This is an obligation that falls on the community as a whole. If one person (or a sufficient number of persons) does the action, he or she will be rewarded and their community will not be at fault. However, if the *farḍ* is not performed, the whole community will be at fault. An example is the funeral prayer.

60 I.e., heavy rain or snow which prevents one from being able to walk. (Shāṭirī, *Yāqūt*, 45.)

61 See note 4.

62 See note 6.

63 *Taqwā* is the careful keeping away from the anger of God and His punishment through the following of His commands and avoidance of what He has forbidden. (Imām al-Ḥaddād, *Risālat al-Mudhākara*, 66.)

64 In a state of purity. He must have *wuḍū'* and not be in need of *ghusl* (see note 37).

65 See note 43.

66 The five daily prayers should be established in a congregational meeting place. This and the funeral prayer [*janāza*] are classified as *farḍ kifāya*: unless they are established by someone the whole community is at fault. The *Janāza* is a special prayer which has four *takbīrs* but no *rukū'* or *sujūd*.

Establishing the congregational prayer and the *Janâza*⁶⁶ are obligations which fall on the whole community [*farḍ kifâya*]. The two *ʿĪds*,⁶⁷ the two *kusûfs*⁶⁸ and the *witr*⁶⁹ prayers are all well established *sunnas*,⁷⁰ as are the *rawâtib*⁷¹ of *ṣalât*.

The *ḍuḥâ*⁷² and *tarâwîḥ*⁷³ are *sunnas*, and bring great blessing and reward.

2.iii Fasting

Fasting [*ṣawm*] is the third pillar of Islam. It is the well-known abstinence but with certain special characteristics. Among them are making a *niyya*⁷⁴ every day or during the night before, and abandoning all things which break the fast, including food, drink, sexual intercourse, masturbation and self-induced vomiting.

67 The *ʿĪds* are festivals. The first [*ʿĪd al-Fitr*] follows the month of Rabiʿadān (i.e., the first day of the month of Shawwāl), and the second [*ʿĪd al-Adḥâ*] comes during the Ḥajj period (10 Dhu'l-Hijja).

68 The eclipse prayers. A solar eclipse is called *kusūf ash-shams*, and a lunar eclipse is called *khusūf al-qamar*. They are both of two *rakʿas* (see note 49), with an additional *rukūʿ* in each. Each is followed by a *khutba*.

69 The *witr* prayer is the *ṣalât* performed towards the end of the night which ends with an odd number of *rakʿas*.

70 Here the word *sunna* means the same as *mandūb* (see note 29). There are two categories of *sunna*: (1) emphasised *sunna* [*al-sunna al-muʿakkada*] which the Prophet always did; and (2) non-emphasised *sunna* [*sunna ghayr muʿakkada*], which he did not always do.

71 The *rawātib* are those *sunnat muʿakkada* which follow or precede the *farḍ ṣalât*. Their numbers are shown in the following table.

	<i>sunna before farḍ</i>	<i>farḍ</i>	<i>sunna after farḍ</i>
<i>ṣubḥ</i>	2	2	0
<i>zuhr</i>	2 or 4	4	2
<i>ʿaṣr</i>	2 or 4	4	0
<i>maghrib</i>	0	3	2 or 4
<i>ʿishâʾ</i>	2	4	2 then <i>witr</i>

72 al-Shâtiri says that 'the minimum *ṣalât* of *ḍuḥâ* is two *rakʿas*. Its preferred number is eight (in twos) and the time when it may be done extends from sunrise until the sun reaches its zenith.' (Shâtiri, *Yâqūt*, 44.)

73 '*Ṣalât al-tarâwîḥ* is 20 *rakʿas* offered every night of Ramadan. It is necessary that they be prayed in twos. The time when it may be done extends from immediately after the *ṣalât* of *ʿishâʾ* until the breaking of dawn.' (Shâtiri, *Yâqūt*, 43.)

74 Intention. See note 32. Here what is referred to is the duty of forming a specific intention (before the fast actually begins) to fast on the following day.

Among the things which perfect the fast is the refraining of the limbs from things which God the Exalted dislikes. The 'seven limbs' which need to be restrained will be discussed later. It has been said in a *ḥadīth* that 'five things nullify the act of the fasting person: lies, backbiting, slander, false oaths and looking with desire.'⁷⁵

Among the things which perfect the fast are: hastening to break the fast with *ḥalāl*⁷⁶ food as soon as the time has ended, and not eating a great deal. It is good to fast often, especially on the days that Islam has considered special.⁷⁷

God knows best; and success is from Him.

2.iv Zakāt⁷⁸

2.iv.a Zakāt of Assets

Zakāt is the fourth pillar of Islam. Therefore every Muslim must know the type of possessions on which it is compulsory. These are: livestock [*naʿam*], gold and silver [*naqd*], trade goods [*tijāra*], buried treasure [*rikāz*], gold and silver mines [*maʿdan*], and *muʿāsharāt*, which are seed crops and fruits.⁷⁹ There is no *Zakāt* on animals other than free-grazing livestock.

A precondition of the *Zakāt* becoming obligatory is the passing of one lunar year, which is also a condition for money and trade goods. Another condition is that they reach the *niṣāb*, the lower limit above which *Zakāt* becomes obligatory [*fard*].⁸⁰

75 Ḥadīth related by Jābir on the authority of Anas.

76 *Ḥalāl* food is that which is permitted. The Qurʾān says: *He has only forbidden you dead meat [i.e. carrion], and blood, and the flesh of swine, and that on which any other name has been invoked beside that of God (2:168).*

77 There is agreement that these include the tenth of Muḥarram, six days in Shawwāl and the ninth of Dhu'l-Ḥijja. It is also meritorious to fast on Mondays and Thursdays, and on the middle three days of each lunar month.

78 The original Arabic word *Zakāt* means 'increase' or 'purification'. As an Islamic term it is a noun used for what is taken according to the amount of one's wealth or persons according to specific characteristics. (Shāṭiri, *Yāqūt*, 56.)

79 *Naʿam* include camels, cows and sheep. Gold and silver [*al-naqdān*] may be in coin form, ingots, or otherwise. *Zakāt* must be paid on all money that has been saved for a year if it equals or exceeds the market value of 592.9 grammes of silver. Jewellery for personal use (i.e. not for trading) is not liable to any *Zakāt*. *Muʿāsharāt* include dates, grapes, wheat, barley etc. *Tijāra* consists of goods possessed with the intention of trade.

80 The *niṣāb* of money is 84.7 gms of gold, or 592.9 gms of silver. For crops it is 6 *sāʿ* (approx. 18 kg). For livestock it is either 5 camels, 30 cows or 40 sheep or goats.

The amount that has to be paid on money and trade goods is 2.5%. On crops and fruits grown by irrigation the *Zakât* is 5%; if the land is not irrigated this rises to 10%.

2.iv.b *Zakât al-Fiṭr*⁸¹

The *Zakât* of *fiṭr* has to be paid by every Muslim who possesses more than his actual needs. Its amount is 4 *mudd*⁸² of the Prophet (upon whom be peace), given on the day of *ʿĪd*⁸³ or during the night preceding it. *Niyya* is required for all those on whose behalf it is being paid.⁸⁴

It is not permitted to give *Zakât al-fiṭr* except to a Muslim who is characterised by one of the eight characteristics, such as being a poor or destitute person,⁸⁵ and is not a Hâshimî or a Muṭṭalibî⁸⁶ nor their servants. It is necessary to find out if they are from these groups.

2.v Ḥajj and ʿUmra⁸⁷

2.v.a Ḥajj

Ḥajj is the fifth of the pillars of Islam. It is a *farḍ* obligation on every free Muslim who is *mukallaḥ*,⁸⁸ as is the *ʿUmra*,⁸⁹ once in one's life, on condition that one has the ability to go. 'Ability' here means that one possesses what is needed to travel for the pilgrimage and back again.

81 That which is paid before the *ʿĪd al-Fiṭr* prayer.

82 This is the equivalent of 2.03 litres of the main staple crop of the area in which it is given.

83 The first day of the month of Shawwâl.

84 A man is obliged to pay *Zakât al-fiṭr* for his dependants as well as himself.

85 *Alms are for the poor and the destitute and those employed to administer the [funds], for those in bondage and in debt, and in the cause of God, and the wayfarer.* (Qur'ân 9:60)

86 I.e. is not a descendant of the Prophet (upon him be peace). It is only permitted to give *Zakât* to the family of the Prophet if they do not receive any portion of the *khums*, which is the 20% portion of war gains which goes to the state.

87 '*Ḥajj* according to the Arabic language means 'direction' (*qaḍd*). As an Islamic term it means directing oneself to the Sacred House for specific rites.' (Shāṭirî, *Yâqût*, 68.)

88 An adult in possession of his or her full senses, and hence legally accountable.

89 *ʿUmra* means 'a visit'. Islamically, it denotes visiting the Sacred House for specific rites.' (Shāṭirî, *Yâqût*, 68.)

The acts of the *Hajj* are of three types: [1] the essentials [*arkân*], [2] the duties [*wâjibât*], and [3] the *sunnas*.

The *arkân* of the *Hajj* are five:

[1] *Ihrâm*;⁹⁰ this is the intention to perform the *Hajj* or the *ʿUmra*. It is preferred that one utters the words 'I intend to perform the *Hajj* or the *ʿUmra*, and I sanctify myself thereby with God the Exalted.' It is not valid to enter *ihrâm* for *Hajj* except in the *Hajj* months, which are Shawwâl, Dhu'l-Qa^cda, and the ten days of Dhu'l-Hijja, the last of which is dawn on the Day of Sacrifice (10 Dhu'l-Hijja).

The remaining *arkân* are [2] the Standing⁹¹ at *ʿArafât*, [3] the *ṭawâf* of *ifâda*,⁹² the *saʿy*,⁹³ and the shaving or cutting of the hair.⁹⁴

2.v.b The *arkân* of *ʿUmra*

They are the same as the *arkân* of the *Hajj*, with the exception of the Standing at *ʿArafât*, which is not one of them.

2.v.c *Tawâf* and *saʿy*

Necessary for the *ṭawâf* are [1] the covering of the *ʿawra*; [2] the state of *ṭahâra* from things which invalidate it and from *najâsa*; and [3] that the *ṭawâf* is seven circles inside the praying area and keeping the House [*Kaʿba*] on one's left; and [4] that one is not actually inside the *Kaʿba*. The *saʿy* must be done seven times, and must begin at al-*Ṣafâ* and end at *Marwa*.

2.v.d The Duties [*Wâjibât*] of the *Hajj*

The *wâjibât* of the *Hajj* are: [1] being in a state of *ihrâm* from the *mîqât*,⁹⁵ [2] the spending of the night before the Day of Slaughter at *Muzdalifa*,⁹⁶ [3] spending the two nights of *tashrîq* at *Minâ*; [4] the Throwing against the Pillars;⁹⁸ and [5] the Farewell *Tawâf*.⁹⁹

90 *Ihrâm* is the intention to perform *Hajj* or *ʿUmra* (or both), and is accompanied by the donning of two seamless white sheets (in the case of men). This is a sacred state where certain things become prohibited: among them are the cutting of one's hair. When one leaves this state one shaves or cuts one's hair.

91 One must be at the valley called *ʿArafât* near *Makkah* at noon on the 9th of Dhu'l-Hijja, and remain there in prayer until after sunset. A *khutba* is given there, and the two *salâts* of *Zuhr* and *ʿAsr* are combined, being prayed together.

92 Moving around the Sacred House, as described later in the text.

93 The running or walking between the two hills of *Ṣafâ* and *Marwa*, which are now incorporated into the Sacred Mosque of *Makkah*.

94 This last action releases the pilgrim from the state of *ihrâm*.

2.v.e The sunnas of the Hajj

The *sunnas* include all acts which should be done but which are not included among the *arkân* or the *wâjibât*.

Whoever misses out a *ruk'n*, his Hajj will not be valid and it is not permitted for him to leave the state of *ihrâm* until he completes it. An atonement payment of the penalty known as *dam* will not make up for it,¹⁰⁰ nor can another person do it for him. Three of the *arkân* will always be binding as long as the person performing the Hajj is alive. They are the *ṭawâf*, the *sa'î* and the shaving (or cutting) of the hair.

Whoever misses out a *wâjib*, his Hajj is accepted but he has to pay a *dam* penalty. He will be in a state of sin if he misses it out without a legitimate excuse. But whoever misses out a *sunna*, his Hajj is accepted and he is not in a state of sin and does not have to pay a *dam* penalty; although he has missed out on a great deal of blessing.

It is not permitted for a man to cover his head, or for a woman to cover her face, while in the state of *ihrâm*. They are not permitted to cover even part of them. Nor are they permitted to cut their nails or hair or to put oil on the hair of the head or beard, or to wear perfume on any part of the body. It is not permitted to perform the marriage ceremony or to have sexual intercourse or acts which might lead to it, or to harm any animal whether domesticated or wild. The woman and the man are the same with regard to these prohibitions.

95 *Miqât* literally means 'limit', but here it means the time and place proper to the rite. There are specific places beyond which one cannot go without entering a state of *ihrâm*: (Shâtîrî, *Yâqût*, 69.) The *Miqât* for airborne pilgrims arriving from England is Râbigh, a town on the coast south-west of Medina. Passage over this *miqât* is usually announced on the aeroplane.

96 'After spending the afternoon at ʿArafât, one must spend at least part of the second half of the night at the place called Muzdalifa.' (Shâtîrî, *Yâqût*, 70.) Muzdalifa is a valley between ʿArafât and Minâ. The Day of Slaughter is the ʿId.

97 One should spend the next two nights (or three, if desired) at the valley of Minâ.

98 In the afternoon of the two or three days following the ʿId, small stones should be thrown against three stone pillars (referred to as the Jamarât), seven stones against each, beginning with the Great Jamra which is located near the Khayf Mosque. The same should have been done against the Lesser Jamra (Jamrat al-ʿAqaha) on the morning of the Day of Slaughter.

99 One must perform another *ṭawâf* before leaving the sacred territory.

100 On the *hajj* there are some disliked acts which may be atoned for by making a sacrifice of specified kinds.

CHAPTER THREE

MORALS

3.i Keeping the Heart from Vices¹⁰¹

This is a duty [*wājib*] for every Muslim. Likewise, the keeping of the 'seven limbs'¹⁰² is a *farḍ* *ʿayn*.¹⁰³

3.i.a The Vices of the Heart

These are: [1] *shakk*, which is doubt about God the Exalted¹⁰⁴; [2] considering oneself out of the realm of God's plan or beyond His Mercy¹⁰⁵; [3] considering oneself superior to the other slaves of God¹⁰⁶; [4] showing off [*riyāʾ*]¹⁰⁷; [5] being proud of one's obedience to God¹⁰⁸; [6] spite [*hiqd*] towards others¹⁰⁹; and [7] envy [*ḥasad*]¹¹⁰. The meaning of *ḥasad* is dislike and annoyance at the gifts God has given to another Muslim, and wishing they would lose them.

101 Literally, 'Keeping the heart from acts of disobedience'. The following sections are a summary of parts of Imām al Ghazālī's *Ihyāʾ ʿUlūm al-Dīn*, and the second part of *Bidāyat al-Hidāya*. The latter can be found in translation: Muḥammad Abul Quasem, *Al-Ghazālī on Islamic Guidance*, 72-98.

102 Explained below, p.17-18.

103 An obligation incumbent upon everyone.

104 Doubt is caused by ignorance, distraction, and sin. The sound heart naturally perceives the miraculous order of the universe and the spirit, and sees God therein. Order can only come from an Orderer; chaos, the nature of subatomic matter, can only bring more chaos, unless there is guidance from outside. God says: *Truly, in the creation of the heavens and the earth, and the succession of night and day, are signs for those with insight* (3:190). And such insight is God's gift of guidance: *We shall surely guide to Our paths those who struggle for Us* (29:69).

105 *Does man think that he will be left to no purpose?* (70:36) *Say to My slaves who were extravagant against themselves: Despair not of God's mercy! Truly, God forgives all sins.* (39:53)

106 'It is sufficient evil for a man that he despise his brother Muslim.' (Ḥadīth narrated by Muslim on the authority of Abū Hurayra.)

107 'Whoever acts to be heard and seen, God will cause his falsity to be heard and seen.' (Ḥadīth narrated by Bukhārī on the authority of Jundub.)

108 This is only a condemnation of spiritual pride, and does not mean that we should not be glad when God has given us success in doing good works. A ḥadīth says: 'Whoever is made happy by his good works, and sorrowful by his bad ones, is a believer'. (Narrated by Abū Daūd on the authority of ʿUmar ibn al-Khaṭṭāb.)

109 The Prophet (upon whom be peace), said: 'Do not hate one another, or envy one another, or turn your backs on one another. Instead, be brothers as God's servants.' (Bukhārī, from Anas.).

110 The Qur'ān says: *Are they jealous of people because of what God in His bounty has given them?* (4:54)

Among them also are [8] persistence in disobedience of God; [9] miserliness over things that God has made compulsory for you; [10] bad thoughts about God and about people; [11] considering unimportant the things which God has made important, including obedience, disobedience, the Qur'ân, knowledge, the Garden and the Fire.

All of these acts of disobedience are evil and will lead to one's destruction. In fact some of them lead to one entering into the state of *kufir*, disbelief.

3.i.b *The Virtues of the Heart*

These include: [1] belief in God, [2] certainty [*yaqîn*]¹¹¹; [3] sincerity [*ikhhlâṣ*]¹¹²; [4] humility; [5] respect for the Muslims¹¹³; [6] generosity; [7] keeping a good opinion of others¹¹⁴; [8] honouring the rites and sacred sites [*shafâ'ir*] of God¹¹⁵; [9] thankfulness for the gifts of God, including obedience and all His other gifts¹¹⁶; [10a] steadfastness [*ṣabr*]¹¹⁷ in trials such as sickness, tests, the death of loved ones, loss of possessions, and the rule of people; [10b] consistency [*ṣabr*] in obedience to God; [10c] patient avoidance [*ṣabr*] of disobedience; [11] confidence about one's provision [*rizq*]¹¹⁸; [12] dislike of *dunyâ*¹¹⁹; [13] hostility towards the *nafs*¹²⁰ and towards Satan [*Shayṭân*]; [14] love of Allah, His messenger and his companions, his family, the second generation of Muslims [*tâbri'ân*], the righteous ones [*ṣâlihûn*]; [15] satisfaction with God¹²¹; [16]

111 Imâm al-Haddâd says 'certainty is power, firmness and stability of faith so great that it becomes as a towering mountain which no doubts can shake.' (al-Haddâd, *The Book of Assistance*, 7.)

112 Abû 'Umar was once asked about sincerity, and replied: 'It is present when one wishes to be praised for something only by God.' See also note 107.

113 'Every Muslim is a brother to every other Muslim; he neither traduces, humiliates nor despises him.' (Hadith in Muslim on the authority of Abû Hurayra.)

114 O you who believe! Shun much suspicion, for truly, some suspicion is a sin. (49:12)

115 And whoever reveres the *shafâ'ir* of God, truly, that is from the piety of hearts. (22:32)

116 Remember Me, and I will remember you: give thanks to Me, and reject me not. (2:152)

117 *Ṣabr* is here translated in three different ways to show the three different meanings of the word. Chapter 28 of *The Book of Assistance* is dedicated to this subject.

118 *Rizq* is the regular sustenance which God has promised will come to us, if we trust in Him correctly.

119 *Dunyâ* refers to this lower world in which we temporarily live. A *ḥadith* says that 'If the *dunyâ* was worth so much as a gnat's wing in God's sight, He would not give a *akâfir* even a drink of water.' The *dunyâ*, therefore, is no more than a bridge to be crossed, a world of tests which we must properly respond to.

120 The ego which is lowest of the levels of the self. The concept of the inner and outer self is discussed in *Iḥyâ' 'Ulûm al-Dîn* and chapter 4 of *The Book of Assistance*.

dependence on Him¹²²; and [17] other acts of the heart which are *farḍ* and which save the heart.

3.ii The Vices of the Limbs

These include:

3.ii.a *The Vices of the Stomach*

These include: [1] the consumption of usury [*ribā*]¹²³; [2] drinking any intoxicant¹²⁴; [3] consuming the wealth of an orphan¹²⁵; and all foods and drinks which God has made forbidden [*ḥarām*].

Allah and his Messenger have cursed the consumer of *ribā* and whoever helps in its consumption. The Messenger (upon whom be blessings and peace) cursed the drinker of wine and whoever helped him in its drinking, including the one who sold it to him.

3.ii.b *The Vices of the Tongue*

These are very numerous. They include [1] backbiting, which is to mention something about your Muslim brother [or sister] that they would not like even if it be true¹²⁶; [2] slander¹²⁷; [3] lies¹²⁸; [4] abuse, insults, cursing¹²⁹ and many things beside these.

121 *Riḍā*: contentment with whatever He does. When someone is contented with God, God is contented with him. Cf. Qur'ān, 98:8.

122 *Tawakkul*. The Qur'ān says: *Say: God is enough for me. Upon Him do the reliant depend.* (39:38)

123 *Ribā* refers to any money loaned or received on interest. It is here classified as a 'vice of the stomach' because of the Qur'ānic image: *O you who believe! Do not devour usury.* (3:130)

124 This includes any form of alcoholic drink, or any other narcotic, including crack, marijuana, glue, and all other drugs.

125 *Those who unjustly eat up the property of orphans only eat up a fire into their own bellies.* (4:11)

126 *O you who believe! Let not a people deride another people; perhaps they may be better than they... neither defame one another, nor insult one another by nicknames... Do not spy, nor backbite one another. Would one of you love to eat the flesh of his dead brother? You would surely abhor that.* (49:11, 12)

127 *Those who love slander to spread concerning the believers shall have a painful punishment in this world and the next* (24:19). A ḥadīth tells us that 'Whoever believes in God and the Last Day should speak with goodness, or otherwise hold his peace.' (Muslim, on the authority of Abū Hurayra.)

128 *O you who believe! Fear God, and speak truthfully!* (9:119) 'Truthfulness leads to goodness, and goodness leads to the Garden.' (Bukhārī, on the authority of Ibn Mas'ūd.)

3.ii.c *The Vices of the Eye*

These are things like [1] looking at members of the opposite sex whom you are not allowed to look at¹³⁰; [2] looking at private things [*ʿawrât*]¹³¹; [3] looking with scorn at a Muslim; and [4] looking into someone's house without permission.

3.ii.d *The Vices of the Ear*

These are things like listening to backbiting and other things which are *ḥarâm*.

3.ii.e *The Vices of the Hand*

These include [1] cheating while weighing and measuring¹³²; [2] deceiving¹³³; and [3] stealing¹³⁴.

3.ii.f *The Vices of the Feet*

These include walking somewhere where one will spread slander about a Muslim, or kill or harm him without legitimate reason; and everything else which it is *ḥarâm* to walk to.

3.ii.g *The Vices of the Private Parts*

These are acts like *zinâ*¹³⁵, homosexuality, masturbation, and other such things.

3.ii.h *The Vices of the Whole Body*

These include: [1] unruliness towards one's parents¹³⁶; and [2] fleeing from the battle lines¹³⁷ (which is considered one of the major sins). Other things which may be mentioned include cutting off family ties, and abusing other people's rights.

129 For these see note 126 above.

130 Tell the believing men to lower their gaze and be modest. That is purer for them. Truly, God is Aware of what they do. And tell the believing women to lower their gaze and be modest... (Qur'ân, 24:30-31)

131 Such as poking into the private faults of others.

132 Woe to the defrauders, who when they take measure from others, demand it in full; But if they measure unto them, or weigh for them, they cause them loss. (83 1-3)

133 'Whoever cheats us is not one of us.' (Ḥadith.)

134 'When a thief steals he is not a believer'. (Ḥadith related by Bukhârî on the authority of Abû Hurayra.)

135 Sexual relations with anyone to whom one is not married.

136 Your Lord has decreed that you worship none save Him, and show kindness to parents. If one or both of them reach old age with you, then do not say, Ugh! to them, or repulse them, but speak to them with gracious words. Lower to them the wing of submission through mercy, and say: My Lord! Have mercy upon them both, as they did care for me when I was little. (17:23-24)

CHAPTER FOUR

THE QUNÛT OF AL-SHÂFI¹³⁸

Arabic text of the qunût prayer:

Allâhumma ihdinâ fîman hadayt,
wa 'âfinâ fîman 'âfayt,
wa tawallanâ fîman tawallayt,
wa-bârik lanâ fîmâ a'çayt,
wa qinâ sharra mâ qaðayt.
innaka taqðî wa lâ yuqðâ 'alayk,
wa innahu lâ yadhîllu man wâlayt,
wa lâ ya'izzu man 'âdayt
Tabârakta rabbanâ wa ta'âlayt
fa laka'l-ḥamdu 'alâ mâ qaðayt,
wa laka'sh-shukru 'alâ mâ an 'amta bihi wa awlayt,
wa nastaghfiruka wa natûbu ilayk,
wa ṣalla 'Llâhu 'alâ khayri khalqîhi Muḥammadin
wa 'alâ âlihi wa aṣḥâbihi wa sallam.

Translation:

O God, guide me among those You have guided.
Restore me to a state of well being among those You
have restored to a state of well being.
Befriend me among those You have befriended.
Bless me with increase among those You have blessed
with increase.

137 When you meet the *kâfirs* advancing in great force, do not turn your backs to them. (8:15)

138 The 'prayer of obedience'. This is recited after rising from the second *rukû'* in the *ṣubḥ ṣalât*. There is a longer version of this prayer used during the *witr ṣalât* in Ramadan.

Keep away any evil that You have ordained;
for surely You ordain and You are not ordained upon,
and surely they are not put down who You have befriended,
and they are not empowered who You have taken as enemies.
You are Blessed and Exalted;
and all praise belongs to You for what You have ordained,
and to You is thanks for what You have bestowed upon us
and entrusted.
We seek Your forgiveness and we turn to You.
May God send prayers and blessings on the best of His
creation Muḥammad and on his family, and his
companions.

The translation was completed on the 7th of Jumâdâ al-thânî 1412
(15/12/91) by Abdul Aziz Ahmed who is indebted to everyone who
helped him.

All praise is for God
and by Him is
tawfîq

GLOSSARY

<i>Adab.</i>	Correct behaviour.
<i>Al-</i>	'The': the Arabic definite article, e.g. <i>al-ʿaqīda</i> : 'the creed'.
<i>AH.</i>	See <i>Hijra</i> .
<i>ʿAqīda.</i>	Creed, or set of beliefs.
<i>ʿAṣr.</i>	The Afternoon Prayer.
<i>Arkân.</i>	Plural of <i>rukn</i> : "pillars" or "essentials" (see note 46).
<i>ʿAwra.</i>	Private parts.
<i>Barzakh.</i>	The interplane between this world and the Hereafter.
<i>Ḍuḥâ.</i>	Supererogatory mid-morning prayer (see note 72).
<i>Dhu'l-hijja.</i>	The 12th month of the lunar year.
<i>Farḍ.</i>	Obligation (pl. <i>furûd</i>).
<i>Farj.</i>	Sexual organs.
<i>Fâtiḥa.</i>	Opening chapter of the Qur'ân.
<i>Ghalabat ṣann.</i>	Overwhelmingly strong supposition.
<i>Ghusl.</i>	Washing of the whole body with a specific intention.
<i>Ḥadīth.</i>	Saying of the Prophet or report of his action or approval, or his description.
<i>Ḥajj.</i>	Pilgrimage (see note 87).
<i>Ḥamd.</i>	Praise and thanks (see footnote 4).
<i>Ḥarâm.</i>	Forbidden.
<i>Ḥasad.</i>	Envy.
<i>Ḥawḍ.</i>	The Prophet's Pool (see note 26).
<i>Hijra.</i>	Migration. Dates which refer to the Hijra or are followed by AH refer to the migration of the Blessed Prophet from Makka to Medina, which took place on July 16 622 CE.
<i>Ḥiqd.</i>	Spite.
<i>Ḥuḍûr.</i>	"Presence", concentration
<i>ʿIbâda.</i>	Worship, acts of worship
<i>İfâda.</i>	The principal <i>tawâf</i> (circumambulation) of the <i>hajj</i> rites.
<i>İhrâm.</i>	The state in which the <i>Ḥajj</i> is performed, the <i>hajj</i> garments.
<i>Ikhlâṣ.</i>	Sincerity, single-heartedness.

<i>Imâm.</i>	Leader, prayer leader.
<i>Imân.</i>	Belief (see note 15).
<i>Irâda.</i>	Wanting, aspiring.
<i>‘Ishâ’.</i>	The Night Prayer.
<i>I’tidâl.</i>	Straightness, standing erect after the <i>rukû</i> .
<i>Janâba.</i>	A state which requires a <i>ghusl</i> ; (see note 37).
<i>Janna.</i>	The Garden of Paradise.
<i>Jum‘a.</i>	Friday congregational prayers, Friday.
<i>Ka‘ba.</i>	The Sacred House at Makka.
<i>Kâfir.</i>	Disbeliever.
<i>Khalq.</i>	Creation, mankind.
<i>Khums.</i>	War gains given to the state.
<i>Khushû‘.</i>	Submissive awareness.
<i>Khusûf.</i>	Lunar eclipse.
<i>Khuṭba.</i>	Sermon.
<i>Kusûf.</i>	Solar eclipse.
<i>Madd.</i>	A measure (see note 82).
<i>Ma‘dan.</i>	Mines.
<i>Maghrib.</i>	Prayer performed immediately after sunset
<i>Makrûh.</i>	Reprehensible.
<i>Mandûb.</i>	Recommended.
<i>Mîqât.</i>	The boundary around Makka, the place at which the pilgrimage begins.
<i>Miskîn.</i>	Poor, destitute or unfortunate person.
<i>Mîzân.</i>	Balance (see note 25).
<i>Mu‘âshara.</i>	Seed crops and fruit.
<i>Mubâh.</i>	A morally neutral action.
<i>Muharram.</i>	The first month of the lunar year.
<i>Mukallaf.</i>	Someone with legal responsibility for his or her actions.
<i>Munâfiq.</i>	Hypocrite.
<i>Na‘am.</i>	Livestock.
<i>Najâsa.</i>	Filth (see note 45).
<i>Naqdân.</i>	Gold and silver, money.
<i>Niyya.</i>	Intention.
<i>Qaḍâ’.</i>	Allah’s decree that something will occur.
<i>Qadar.</i>	Allah’s implementation of His decree.
<i>Qahhâr.</i>	The Subduer.
<i>Qibla.</i>	Prayer direction, direction of the Ka‘ba.

<i>Qunût.</i>	Special <i>du^ʿâ</i> offered after rising from the second <i>rukû^c</i> in the <i>ṣubḥ ṣalât</i> .
<i>al-Raḥmân.</i>	One of the 99 names of God (see note 1).
<i>al-Raḥîm.</i>	One of the 99 names of God (see note 1).
<i>Rak^ca.</i>	Cycle of actions within the ritual prayer (pl. <i>raka^cât</i>).
<i>Ramaḍân.</i>	The 9th month of the lunar year.
<i>Râtîb.</i>	Regular devotion (pl. <i>rawâtîb</i>).
<i>Ribâ.</i>	Usury.
<i>Rikâz.</i>	Buried gold or silver.
<i>Risâla.</i>	Treatise or letter.
<i>Riyâ'.</i>	Showing off.
<i>Rukn.</i>	Sing. of <i>arkân</i> .
<i>Rukû^c.</i>	A bowing position.
<i>Ṣabr.</i>	Steadfastness (see note 117).
<i>Sa^cy.</i>	The sevenfold procession between the hills of Ṣafâ and Marwa.
<i>Ṣaḥîḥ.</i>	Sound, or healthy. A category of hadith whose authenticity has been proven.
<i>Sajda.</i>	Prostration.
<i>Ṣalât.</i>	The ritual prayer.
<i>Ṣâlih.</i>	Righteous (pl. <i>ṣâliḥûn</i>).
<i>Sharî^ca.</i>	The moral, religious and legal code of Islam.
<i>Sha^câ'ir.</i>	Sacred acts or places.
<i>Shawwâl.</i>	The 10th month of the lunar calendar.
<i>Shurûṭ.</i>	Preconditions (sing. <i>shart</i>).
<i>Shukr.</i>	Thanks.
<i>Ṣirâṭ.</i>	Path (see note 24).
<i>Siwâk.</i>	Tooth stick recommended by the Prophet for oral hygiene.
<i>Ṣubḥ.</i>	The compulsory morning prayer (also called <i>fajr</i>).
<i>Sunna.</i>	The Way of the Prophet.
<i>Sunan.</i>	(Pl. of <i>sunna</i> .) Hence, a written compilation of the words and actions of the Prophet.
<i>Tâbi^cûn.</i>	Followers, those Muslims who did not live during the lifetime of the Prophet, but met some of his Companions.
<i>Ṭahâra.</i>	Purity, purification.

<i>Tarâwîh.</i>	Night prayers performed during the month of Ramadan (see note 73).
<i>Tashahhud.</i>	The prayer of bearing witness or the prayer of greeting which is read while sitting in the <i>ṣalât</i> .
<i>Tashrîq.</i>	The days following the Day of Slaughter (9th Dhu'l-ḥijja).
<i>Taslîm.</i>	The salutation which ends the <i>ṣalât</i> .
<i>Tawâf.</i>	The rite of circling around the Sacred House in Makka.
<i>Tawfiq.</i>	The gift of Allah which allows His slave to act rightly.
<i>Umra.</i>	The lesser pilgrimage (see note 89).
<i>Wâjib.</i>	A duty.
<i>Witr.</i>	The last prayer of the evening, which ends with an odd number of <i>raka'ât</i> .
<i>Yaqîn.</i>	Certainty.
<i>Zakât.</i>	Compulsory alms given as an act of worship.
<i>Zinâ.</i>	Sexual intercourse outside marriage.
<i>Zuhr.</i>	Early afternoon prayer.

PERSONS MENTIONED IN THE TEXT

- Aḥmad ibn ʿAbdallāh Balfaqīh. Scholar of Ḥaḍramawt and the teacher of Aḥmad ibn Zayn al-Ḥabashī.
- ʿAbdallāh ibn Anīs (died 80 AH/700 CE). A Companion of the Prophet.
- Abū Ḥanīfa (d. 83/702). Imām of one of the four orthodox schools of jurisprudence.
- Abū Hurayra (d. 59/679). Companion of the Prophet, known for his great ability to memorise hadith.
- Aḥmad ibn Ḥanbal (d. 241/855). Imām of one of the four orthodox schools of jurisprudence.
- al-Bayhaqī (d. 488/1066). Gatherer of hadith, and Shāfiʿī jurist.
- al-Ghazālī (d. 505/1111). Great reviver of the religion, a Shāfiʿī legal expert, and writer of many books, among them *Ihyāʾ ʿUlūm al-Dīn*. See note 9.
- al-Shāfiʿī (d. 204/820). Imām of one of the four orthodox schools of jurisprudence.
- al-Shāṭirī, A. (d. 1360/1940). Scholar and jurist of Ḥaḍramawt.
- Alī, Abdullah Yusuf (d. 1367/1948). Translator of the Qurʾān.
- Anas ibn Mālik (d. 91/709). Companion and personal servant of the Prophet.
- Balfaqīh. See Ahmad ibn ʿAbdallāh Balfaqīh.
- Ibn Juzayy (d. 737/1336). Commentator on the Qurʾān, Mālikī jurist and linguist.
- Ibn Mājah (d. 273/886). Compiler of the collection of hadith known as the *sunan* of Ibn Mājah.
- Mālik ibn Anas (d. 179/792). Imām of one of the four orthodox schools of jurisprudence.
- Quasem, M.A.. Contemporary Bangladeshi writer and translator of the works of Ghazālī.
- al-Ṭabarānī (d. 360/970). Compiler of the three hadith collections known as *al-Muʿjam al-Kabīr*, *al-Muʿjam al-Awsaṭ* and *al-Muʿjam al-Ṣaghīr*.
- al-Tirmidhī (d. 279/892). Compiler of a hadith collection known as *al-Jāmiʿ*.

al-Şâbûnî, M.. Modern Syrian scholar of the Qur'ân.

ʿUmar ibn Sumayţ (d. 1393/1973). Great scholar, teacher, and chief judge (*Qâdî*) of the Comoro Islands.

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